

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD."—Jeremiah.

No. 24. Vol. XXIX.

Saturday, June 15, 1867.

Price One Penny.

A DREAM.

The following dream was had by a lady of this city, about thirty years of age, and the wife of one of our most respectable citizens. Her name is withheld from motives of delicacy, but her veracity is unquestioned. We publish the dream for the gratification of many who will peruse it with interest, premising that it is no revelation, nor is it to be received as principle for the guidance of the Saints in their belief on such matters. It is the privilege of the Saints to have dreams and visions for edification, comfort, instruction, and warning; but the Lord does not make known matters of doctrine and principle, for the guidance of his Church, through the members thereof; he has an appointed and ordained channel through which such knowledge is imparted.

We make these comments not by way of throwing discredit on the dream, but that Saints may at all times seek the Holy Spirit to understand and know when true principle is communicated. They should possess sufficient of the Spirit to know whether this dream is true or not, or the parts of it that are true, and those

which are not; if part is correct, and part incorrect. If consolation or benefit is afforded to any one by reading it, all well; no person receives harm thereby.

Great Salt Lake City,
Feb. 17, 1867.

I dreamed I was at home sick, and sitting in an arm chair, surrounded by my husband, mother, children, and friends. I was told, or rather felt, I was going to die; and after confiding the care of my children especially to my mother—she agreeing in accordance with my urgent solicitations to come and live with them—and bidding good-bye and pressing hands with those present, I felt sensibly the first approach of death, by a feeling of coldness and numbness commencing at my feet and thence to my body, until it reached the region of my heart; whereupon I became speechless, and felt as though I was approaching the unconscious state of sleep. My head involuntarily dropped back in the chair.

At the return to consciousness, which was instantaneous, I found myself standing by the body from which

I had just emerged, in a stooping posture, experiencing a sort of crampness in the breast and back, together with a feeling of general exhaustion. On looking up I discovered a female standing beside me in the attitude of one waiting, having her hand upon the chair, and attired in white flowing apparel. She at once introduced herself to me as my attendant, and invited me, when I was ready, to follow her. I inquired as to the cause of the peculiar feeling before referred to, and received in answer the following, which were her very words: "Oh, every one feels that just after leaving the body, it is but momentary;" accompanied with a smile which indicated that she had often answered such questions before.

While she was speaking I stood upright, and the feeling of crampness had already passed away. I then expressed a willingness to accompany her. She asked if I did not want to look at my body once more before leaving. I replied I did not, and felt an instinctive shudder at the thought of my body, and assured her I was but too glad to leave it. We then passed out at the door walking. I felt a delightful sense of lightness, as though I could raise myself from the ground by a simple effort of the will. After proceeding through the gateway to the street, we glided somewhat rapidly along down the State road, southward, out of the city, until we reached a very large, round building, built entirely of white marble, supported by heavy white marble columns, and having but one entrance, which consisted simply of an opening between two of the columns, with a flight of steps leading to the interior. The marble of which this building was composed was not purely white, but had a yellow tinge, as though time-worn. On reaching the entrance, my companion informed me that I needed her attendance no longer. After directing me to ascend the steps and enter the building, my attendant turned and left me. On entering the building I saw a man sitting nearly in the centre of the room at a large desk, directly under a peculiar canopy. Upon the desk was an exceedingly large book, having the appearance of a mammoth

ledger. Four or five men were in a group near the desk, engaged in conversation with this personage, whom we will call the Director. I observed that the place had an air of business, and was free from ornament. At this point I awoke, and remained so about an hour, meditating upon what I had seen.

When I again fell asleep and resumed the dream, I was still in the same place, and saw the same persons engaged as before described, none of whom up to this time had noticed me. The Director looked towards me and said, "Welcome, sister." He was still engaged with those around him, all of whom were individuals whom I recognized as having seen before, but could not say when or where. They were dressed in the ordinary manner, one having a suit of grey homespun on. The Director, however, was dressed in the robes of the Priesthood. While he was engaged in conversation with those men, I had time to examine the interior of the hall, and discovered that the spaces between the columns—about twelve in all—were entirely open, so that I could see at once through and beyond them. Stationed at each of the pillars to the left, that separated these openings, were men who acted as guides. I ascertained this by seeing the Director point towards these men, and directing each of the men around him to go some to one man, some to another, and hearing him say, "There is your guide—go there."

Through the first opening to my left were clouds of great density and blackness, the darkest I ever saw, and they seemed to be so near that they could be reached by the hand. The second opening to the left revealed dark threatening clouds, but not quite so black as the first. All the other openings to the left presented a dark atmosphere, thick and murky, becoming gradually less dismal as they were removed from the first.

I turned to the right, where a far different picture met my gaze. Through all of these openings I saw the pure azure of heaven, clear and bright. Through the first space to my right I saw a city indescribably fair and beautiful, enveloped as it were in a

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thin mist of gold, and exquisitely beautiful; clouds of roseate hue were visible in the distance. The city was dotted with temples having lofty spires, and other buildings, combining in architectural designs more beauties than I had ever conceived it possible to exist, all of purest whiteness. Strains of lovely music floated on the atmosphere, that was more heavenly in its influence, and spoke more to the heart, than any music I had ever heard; it seemed to come from a legion of musicians. The space between the third and fourth columns to my right, almost directly behind and to the right of the desk, was filled up by a massive iron door, grained like oak, (the only door in the hall) before which a sentinel, dressed like the Director, was pacing to and fro.

I was so enraptured by the sight of the city and the sound of the music, that for a time I was insensible of what was transpiring around me, from which I was aroused by the voice of the Director, saying, "Sister, that is the Celestial City;" looking, as he spoke, toward the city I had seen. He then asked my name. I stepped toward the desk, and replied in a language I had never spoken before, which greatly surprised me. He, however, understood it. After glancing rapidly over the index, he at once turned to the latter end of the book, which, by its great weight, made a loud noise as it fell open on the desk. He read very rapidly what was on the open page before him, and while thus engaged, I stood trembling with anxiety, fearing I should not be assigned a place in the celestial city, although I had no apprehensions of being consigned to any of the dismal places to my left; but I felt as though I had not properly appreciated the blessings I had enjoyed, and remembered with astonishing vividness every time I had given expression to angry feelings and used improper words, every instance of my having corrected my children in anger; in a word, I recollected with great distinctness every folly and weakness of which I had been guilty since my marriage, a period of about ten years; but strange to say, nothing before that time.

My anxiety was soon relieved by

watching his countenance, which soon assumed a pleasant look. He rose and revealed a tall form, with a heavenly countenance abounding with masculine beauty. His eyes were grey, and beaming with expression. Taking me by the hand, he said, "Sister, you are one of the privileged few who are to go to *that* celestial city," (pointing to the city I had seen) and having read my thoughts, added, "but you are not satisfied with yourself, are you?" I replied, "No, sir, I am not." He continued, "Shall I tell you one grand secret? 'Tis true you have not been wicked, but you have sometimes neglected your prayers, while in the body, and that gave the adversary a strong hold over you; but our heavenly Father, when he sees his children err, is grieved—he is sad; but when he sees them show a spirit of repentance, and a desire to do right, he takes them under his protecting arm, he forgives, he forgets, he is full of mercy, he is full of charity; he is more merciful and charitable to us than we are to each other, and, with your children, is waiting anxiously to receive you."

"Oh, then," I exclaimed in an ecstasy of delight, "let me go to my children!" "Not yet," said he, "not yet; you cannot leave the earth until your body is buried; take my advice and return to your home, for it is not long you will remain, and, moreover, before you can go to the celestial city, you must go into that room (pointing to the door) and change your dress."

Then for the first time I looked to see how I was attired. I ascertained I had on a robe of exquisite whiteness. I remembered that during my illness I wore earrings, and felt my ears to find out if I had them still, but I had not. I then examined my dress carefully to see if there were any pins, hooks and eyes, or buttons about it, but found none of those things, strings being used instead. My hair next drew my attention. I found it free from hair pins, combs or net of any kind; but instead of hanging loosely on my shoulders, the ends were nicely curled under in waves, and it was glossy and soft as the finest silk. I then looked at my hands and found them almost transparent, having a

pink look similar to the natural hand when held between the eyes and a strong light; and yet my sense of touch seemed as real as ever. On the whole I was extremely gratified with my appearance, and thought it could not be improved.

The Director again reading my thoughts, told me that when I entered that room I should exchange my robe for one of *dazzling* whiteness, before leaving for the celestial city, and added, "You cannot come here then." Before proceeding further, I will state that I had been in the hall but a short time. In addition to the guides stationed by the columns on the left of the hall, and the sentinel at the door, there were other persons, men and women, sauntering about the place, and going in and out, who were rather shabbily dressed in the ordinary mode. One poor woman I noticed particularly; she was seated on a low stool at the left of the desk; her arms were crossed on her breast, and she held her head downwards, and appeared to be in great distress, and apparently oblivious to all that was going on. I understood intuitively that she was prevented by some act of hers from joining her children in the celestial city. From the moment I heard the joyful words that assigned me to the celestial city, some of these persons commenced to annoy me in various ways; some would sneer contemptuously upon me; some would grin in my face in a semi-idiotic manner; others made ugly grimaces at me; and one, a female, insultingly pulled my dress from behind. This alarmed me, and I inquired of the Director what it all meant, who replied, "they are only poor, weak, envious creatures, and can do you no harm."

I then departed from the hall and glided with increased rapidity through this city to my home therein. On entering the parlor, I saw an assemblage of relatives and friends, who were listening to the funeral ceremony which had been going on for some time. I stepped up to the head of the coffin, and saw my body therein as distinctly as I ever saw a corpse in my life. The coffin was covered with black velvet and lined with white satin. On gazing upon what had been

once myself, I again instinctively shuddered at the sight, and felt a sensation of loathing come upon me, and felt deeply grateful that I had escaped from its cold, clayey prison house. My husband was sitting with his head downward, and resting on one hand, apparently absorbed in thought. My mother was almost overcome with grief. My children were also present, but, strange to say, I felt no particular anxiety about them, feeling doubly assured that they would be well taken care of, and grateful to find that my mother had remembered her promise. President Brigham Young was preaching the funeral sermon. I heard him say I was far happier than those who were left, and that there was no cause for regretting my death. I thought I would have given anything if I could have only told them how happy I felt; and earnestly did I desire to communicate something that would stimulate them to increased diligence and faithfulness, but I had not the power to do so. Instead of following the procession to the grave, I went before it there, and remained standing at the head of the grave watching the coffin being placed in the pine box, and until the last shovelful of dirt was thrown upon it. During all this time, and in fact until I returned to the marble building, I saw a number of spirits similar to those I saw there, some of whom followed me wherever I went. I had got accustomed to them, and realizing fully the truth of what the Director told me, did not fear them in the least.

The funeral over, and not wishing to return home on account of the grief I knew I should witness, without the power of alleviating it, and the consequent pain it would cause me, I thought I would like to visit for the last time some of the familiar places where I had so often been. I entered the theatre; it was crowded; I almost forgot for the moment that I was but a spirit. I was as usual followed by one of my spiritual followers, a woman, who took her seat beside me in the Parquette. We were unobserved, although I recognized many familiar faces there. Miss Alexander was dancing. I felt too sad, however, to remain, for I desired earnestly to be

able to say something to those around me, to impress upon their minds the meagreness of earthly enjoyments, as compared with those higher and purer ones I had even then experienced. I next proceeded to Main-street, where I saw a much greater number of spirits—for such I shall now have to call them—and mostly men too, than in other parts of the city, some of whom I had seen before. They paid no more attention to me, nor I to them, than is customary with mortals under such circumstances; and there was all the variety of age, rank, dress, manner, speed in walking, &c., as seen ordinarily. Not one of them, however, was dressed in white. I also saw persons in the flesh, and had no difficulty in distinguishing between them and the spirits. I entered the Drug Store in Exchange Buildings; at the threshold I met a male spirit dressed entirely in black, who followed me into the store, where I saw a number of other spirits, and appeared to attract their attention. I saw some dried herbs on the counter, and feeling curious to know if I could pick up some with my fingers, I made the experiment and succeeded, much to the amusement of the spirit in black who followed me in, and who seemed to understand perfectly the motive that actuated me. I noticed that while standing, the spirits passed me in every direction, but when I walked, none of them went before me, and none took the liberty of speaking to me.

I cannot say how long I remained in the city after returning from the funeral, but suppose it to have been only an hour or two. My thoughts were upon the Celestial City; and when I turned to go back to the marble building, I seemed to glide along with incredible rapidity, so that scarcely any time elapsed before I got there. On entering the Hall, I recognized the same noble-looking personage at the desk as before, several men—malignant, wicked-looking men they were too—stood near him, waiting to receive their sentence. At first they seemed noisy, and even boisterous, talking among themselves; but when the Director addressed them with these solemn words, "There is your guide, go there," and pointed to the

gloomy opening at the left, feelings of unutterable anguish came over them; and never can I forget the sense of exquisite wretchedness—and in the cases of those who were consigned to the first and blackest opening, that of absolute despair—that distorted their countenances. They moaned, wailed piteously, and some gnashed their teeth and smote their breasts.

The spectacle was too appalling; I had to turn away, or my feelings would have overcome me. Immediately my gaze met the piercing eye of the Director, looking sternly at me. He said, "Sympathise not with them; their paths were plain before them, but they chose the evil and refused the good, not with their eyes closed, but with eyes wide open; and they must suffer the consequence." For a moment I stood lost in thought, and said to myself, "How few there are who go to the right!" "Yes," responded the Director, "few indeed;" and then added, his countenance lighting up with a beaming smile, "I suppose you are now ready to go to the Celestial City." I replied I was anxious to go there. "You shall go directly," said he. I then looked through the opening at the right, and again beheld the City, and again were my ears saluted with the heavenly strains from it. In the foreground I saw a glorious personage whom I recognized as my heavenly Father, with my two children by his side, anxiously waiting, as the Director had before told me, to receive me. Then I heard the key turn back the ponderous bolts in the door through which I had to pass to reach the City. I felt to regret that among those I had seen none went to the right, and desired that some one beside myself might be worthy to go to the Celestial City, when I heard footfalls ascending the steps, and recognized the well known face of ———, whom I knew from his dress would go there after the burial of his body; then the door opened just wide enough to let me in; I crossed the threshold, and just had time to catch a glimpse of one side of the long spacious Hall within. It was exceedingly light, and the wall seemed covered with white satin. At this moment I awoke, and found it

was the break of day. I felt very much exhausted. I remained in bed two or three hours in order to gain strength; when I arose I trembled with weakness, so that it was with

difficulty I succeeded in getting down stairs; and during the whole day I felt as though I had but just recovered from a severe illness.—*Salt Lake Daily Telegraph.*

THE UNITED STATES.

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The financial condition and prospects of the country are a subject which the last Congress seemed to consider too unimportant to require attention. It tried to impose a new tariff upon the people, which would have raised the prices of all imported goods from 30 to 80 per cent., but, with the exception of this attempt to fill the pockets of interested manufacturers, it put aside economical questions. There were few members who took any interest in them, and still fewer who understood them sufficiently to invite a discussion of their opinions. The new Congress met and adjourned, and left still unsettled the great problems which the nation must one day meet. I have often, within the last two years, written to you of the unheard of prices which are demanded for every necessary of life. Never was the evil so great or so universally felt as at this moment. How people of slender means manage to live I know not, for certain it is that an income which would be large in England will scarcely enable one to pay one's way here. The hotels charge whatever they please. A small house, in an out-of-the-way street, cannot be got, under from \$3,000 to \$5,000 a year. A friend of mine recently sold a house which he owned in Fifth Avenue for \$165,000. Any one who has been in New York will remember the *Maison Dorée*, in Union-square. The business has lately been broken up, and the house alone (without furniture) sold for nearly \$300,000. The average charge for two back rooms and board for one person at a respectable hotel—say, on the second floor—is ten dollars a day. It is the same with everything. A writer in the *Herald* says—"Mr. McCulloch is destroying the revenues of the Govern-

ment, prostrating the industry of the nation, separating capital from labor, throwing whole masses of the laboring population out of employment, and bringing about universal bankruptcy, national and individual." Since the currency cannot be contracted in volume, it must be contracted in value, and this is impossible while the Secretary of the Treasury keeps up a fictitious value by sales of gold. "There is much more currency out," says the writer just quoted, "than in 1864, when gold went up to 285, which rise was immediately followed by a year of unparalleled prosperity." All the sales of gold which the Secretary can make, it is contended, will fail to keep the price up much longer. He ought, then, to cease selling at once, and buy instead.

An illustration of the principle on which State legislation is conducted, may be seen in the proceedings of the New York Legislature at Albany. It may be said that this Legislature is not a fair example of the others, but it is only a short time ago that Mr. Thaddeus Stevens charged the Pennsylvania Legislature with wholesale corruption, and the same taint rests upon the Legislative Body of every State. Men go into them poor and come out rich. Bribery is carried on openly and in the face of day, by a class of men whose recognized profession it is to bribe, and who are not held in any lower esteem on account of their calling. Of late the Legislature at Albany has been occupied in passing Bills for the benefit of companies or individuals to the exclusion of measures which the interests of the public require. The members have been bribed heavily, and corruption on a scale unheard of in political life elsewhere, has been freely carried on.

If I made this statement on my own authority, it would be contradicted immediately, or I should be accused of exaggeration and misrepresentation. Let me, then, cite a competent authority for it. A writer in the *Tribune* of this city has been making some extraordinary disclosures, not in general terms, but of specific acts of corruption on the part of members of the Legislature whom he names. I give the dates of the papers containing his letters, so that the incredulous may refer to them at length. The first was published March 19, the second March 29, the third April 3. The writer says:—

"At no time within the last dozen years have there been ten men in the Senate, or 30 in the Assembly, who would vote spontaneously, or upon principle, for a city railroad grant, or for any scheme of a personal character or intended for the benefit of individuals. In every instance where such legislation has been obtained, money in hand has been paid for certain votes, and a contingent interest secured a still greater number."

He then proceeds with his specific charges. Since 1853 the New York Central Railroad Company have paid for bribes over half a million of dollars. In 1865 they wanted a certain measure, which was referred to the Senate Committee, the members of which are named in the letter. To those members (five in number) the company paid 20,000 dollars, and "they were promised 5,000 dollars more each when the Bill should become a law." This was liberal payment, but it did not satisfy the representatives of the people of the State. "The Bill," says the writer, "finally passed the Senate, after a still further expenditure of money, and to a very large amount. One Senator, nowise eminent, required twenty-five thousand dollars for his vote, and his modest demand was immediately complied with. Ten thousand dollars were paid him in advance, and the remainder promised when the measure was consummated." In this one year (1865) the railway company paid away in bribes 100,000 dollars. Of the Legislature which is now holding its sittings the writer says:—

"Their predecessors have often been

noted for venality and greediness, but these people sell their votes openly, haggle about the price without pretence of concealment, and then boast of what they have been paid."

I cut these letters out when they first appeared, thinking them worthy of preservation; but they seemed to attract no notice on the part of the public or the press. Not one of the persons impugned, and whose names were given, could or would rebut statements which, according to "European" notions, seriously affected their honor. Yesterday, when I thought the subject had been forgotten, the *New York Times* took it up, but not to contravene any of the *Tribune's* assertions. The editor of the *New York Times*, who has had experience at Albany, fully confirms them all. "We venture to say," he writes (*New York Times*, April 8),

"That as a general rule for the last ten years, one-fifth of the members of each House have been in the habit of taking bribes for their votes. The fact is open, notorious to every one who has had any personal connection with Albany legislation; yet not a single man has during all that time been detected and punished."

And again he says:—

"We speak what hundreds of men know, from personal experience, that no Bill whose passage will confer pecuniary advantage upon any man or any corporation, can be passed in Albany except by bribery—except by paying members to pass it."

The explanation of this state of things is that bribery in this country is not infamous. People are not thought the worse of for giving or taking bribes. In New York State there is a law which shields both parties to corruption, by providing that briber and bribed, when discovered, shall be sent to prison; so that the only persons who can prove a case are intimidated from coming forward to give evidence by the fear of imprisonment. This, in effect, shields and protects bribery. People know all this, but they seem to accept the disgrace as unavoidable. "Yes, there is a great deal of corruption and dirty work in political life, but then our best men will not touch politics at all

—remember that.” Some remark of that kind is always made when the subject is referred to.

“Lobbying” is even said to be going on now at Washington in relation to the Russian Treaty. That would lead to the inference that some one besides the Emperor of Russia is to profit by the sale of all these icebergs and Esquimaux. The Senate, it now appears, is likely to ratify the treaty. There have been long private discussions by that body on the subject,

and the waverers have been convinced. “What will they say in England?” said a Senator to me triumphantly the other day. “Why should they say anything?” I asked him;—but it will be partly to scare Great Britain, partly to please Russia, that the treaty will be ratified. The Americans have an imaginary love for Russia, and they would not like to throw her bargain, offered at “an alarming sacrifice,” back to her.—*New York Correspondent of the Times.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JUNE 15, 1867.

CORRUPTIONS OF UNITED STATES OFFICIALS.

VENALITY of the “Press” in America is proverbial, and we attach but little importance to the publications of their leading periodicals, unless disclosures of corruptions existing in that once happy Republic, are the topics under consideration. Revelations that are made concerning fraud, waste, and wholesale plunderings of the General Government and State Treasuries, are comparatively reliable; but the half of it has not been told, neither can language portray the gross sensuality and moral turpitude prevailing among Government employees. Customs officers reap rich harvests off travellers, defraud the Government daily, and violate, under the plea of “mental reservation,” their oaths of office; this has become quite popular since the war. Candidates for seats in the Legislature of their respective States, coolly calculate dollars and cents, and if the office be a lucrative one, the means expended to obtain an *unbiased* election increase in the same ratio.

We heard a Congressman state on oath, that the members of the House of Representatives would pass any bill he chose to introduce, and named thirty-two which he had presented to that honorable(?) body, all of which, through the Congressional chicanery practised, passed with scarcely an alteration. Degrading to our country as the truth may appear, yet this legislator unblushingly unfolded the *modus operandi* of engineering a Bill through our immaculate Congress. When he took his seat in the House of Representatives at Washington, he soon found that nothing could be accomplished for his constituents, unless a sacrifice, mete for the powers that be, was placed on the altar. The known proclivities of several prominent members in Congress, induced him to purchase a “barrel of Old Rye,” which, through the good offices of the Ser-

geant-at-Arms, was introduced conveniently near to afford liquid relief to those who indulged in red hot speeches, which chiefly consisted of patriotic(?) encomiums on the great country of which their State form no insignificant portion. The honorable gentleman(?) boasted that in this manner he gained the reward of *merit*, although he was never known, during his whole term of office, to deliver a speech in favor of, or against measures introduced for the consideration of the House.

We now refer our readers to other columns of the STAR, where they will find an extract from the *Times*. It is our intention to quote a few sentences from this article :—"At no time within the last dozen years have there been ten men in the Senate, or thirty in the Assembly, who would vote spontaneously, or upon principle, for a city railroad grant, or for any scheme of a personal character, or intended for the benefit of individuals. In every instance where such legislation has been obtained, money in hand has been paid for certain votes, and a contingent interest secured a still greater number." These statements refer to the corruptions existing in the State Legislature of New York ; but they are equally applicable to the Senate and House of Representatives at Washington. Day after day we have been in the Halls of Congress, and have seen men vote who were paying no attention whatever to the question pending, only casting their eyes to some leader who acted as monitor, and his eye or no formed the political conscience of scores who legislate for the weal or woe of our country.

Why is this ? Have Americans, in less than a century, become more corrupt than the inhabitants of the Old World ? Are they forsaken by that God who revealed the glorious Constitution which made that a land of freedom to all men ? It is written (Book of Mormon, page 53)—"Yea, the Lord hath covenanted this land unto me and my children forever, and also all those who should be led out of other countries by the hand of the Lord. Wherefore, I Lehi, prophesy according to the workings of the Spirit which is in me, that there shall none come into this land, save they shall be brought by the hand of the Lord. Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them ; wherefore, they shall never be brought down into captivity ; if so, it shall be because of iniquity ; for if *iniquity shall abound*, cursed shall be the land for their sakes ; but unto the righteous it shall be blessed for ever."

What people are unacquainted with the persecutions to which the Latter-day Saints have been subjected by almost every State in the Union ? Especially were they favored with the bitterest hatred of the States of New York, Ohio, Missouri, Illinois, and Iowa, which passed a sentence of universal ostracism on the Saints, driving them from their borders with fire and sword, in defiance of the laws of God and man ; but *not* in opposition to the remonstrances of the General Government. And when the leaders of this down-trodden people asked for bread to feed the starving thousands who wandered on the prairies of Iowa, they were answered by the roar of cannon and the rattle of musketry. Then our cause was pleaded before the Chief Magistrate of our common country, and his memorable answer, "Your cause is just, but I can do nothing for you," fell sweet on the ears of the Saints, for God had de-

clared, if he (the President) refuse you justice, "I will come out of my hiding place, and vex the nation with a sore vexation."

RELEASE.—Elder William H. Scott, Travelling Elder in the Hull Conference, is released from his labors with permission to emigrate.

BRIGHAM YOUNG, JUN.

} *President of the Church of Jesus Christ
of Latter-day Saints in the British
Isles and adjacent countries.*

MINUTES OF A CONFERENCE

HELD IN THE TEMPERANCE HALL, GROSVENOR STREET, MANCHESTER,

APRIL 21, 1867.

Present on the Stand—Orson Pratt and F. D. Richards, of the Quorum of the Twelve Apostles; A. Miner, President of the Manchester District; L. G. Rice, President of the Manchester Conference; R. Benson, President of the Preston Conference, and Elders W. B. Preston, G. H. Van Schoonhoven, and G. D. Watt.

10½ a.m.

Opened with singing. Prayer by Elder Rice, who made a few remarks expressing his good feelings at meeting with the Saints, and his thankfulness to them for their kindness to him while laboring amongst them.

Elder Schoonhoven briefly reported his labors as Travelling Elder in the Conference, stating that there was a good spirit among the people, and the meetings were well attended.

Elder Rice read the Financial Report, which was accepted, and gave some instructions to the Saints, and particularly the Branch Presidents, upon the necessity of exerting themselves to emigrate, as he had no faith in men who would teach the people to gather, and not strive to do so themselves.

Elder Miner called the attention of the Branch Presidents to the importance of properly making up their accounts and reports, and invoked the blessing of God upon the proceedings of the Conference.

Elder O. Pratt addressed the Saints upon the privilege afforded them of lifting up their hands as a token of

their willingness to sustain the authorities of the Church. Showed that Joseph Smith was called of God to commence the latter-day work, and that he sealed his testimony with his blood. That Brigham Young was also called by revelation to the position he occupied, and that the Twelve, Seventies, &c., were all called of God. Directed their attention to the great work performed under the direction of President Young, in the peopling of the valleys of Utah, the building of more than a hundred towns and cities, with their school-houses, public buildings, &c., the erection of a telegraph running through the whole Territory, and the converting of a desert into a fruitful field. He then presented the Authorities of the Church, who were unanimously sustained in the usual manner.

Meeting closed with singing. Prayer by Elder W. B. Preston.

2 p.m.

Opened with singing. Prayer by Elder F. D. Richards.

Elder Miner introduced Elder G. D. Watt as the first person who received the Gospel in England, and who had recently arrived from Utah.

Elder Watt gave an interesting account of affairs in Utah; the country, climate, productions, and condition of the people; contrasting the comfort, peace, and prosperity prevailing there, with the misery, poverty, and many evils prevailing in this country. Showed the folly and falsehood of the evil

reports in circulation concerning President Young and the people in the Valley, and bore testimony to the truth of "Mormonism."

Meeting closed with singing, and prayer by Elder R. Benson.

6 p.m.

Opened with singing. Prayer by Elder A. Miner.

Elder O. Pratt said the present might be his last discourse in England, as he expected to leave for America on the following Friday. He referred to the various missions he had performed, having crossed the ocean eleven times to testify to the people of various nations that God had spoken from the heavens. If he had not known the truth by the spirit of revelation, he should never have done so; but knowing the truth, he had endeavored to preach the Gospel, and especially to point out the fulfilment of prophecy. He referred to the gifts and manifestations of the Spirit enjoyed by the Saints, and showed that they were realities and not imaginary. Proved that the religion of God was temporal as well as spiritual, and that the Lord would bring his people from all nations to a place where he could bestow

upon them the riches of the earth. Quoted the 107th Psalm, and showed its fulfilment in the travels of the Saints 1500 miles "in a solitary way in the wilderness," in their present location, and in the blessings of God upon that once desert country. Spoke upon the second coming of Jesus, and the great power and blessings to be poured out to prepare the way for that event, the glory that would come upon the Saints, and the destruction that would fall upon the wicked. He then referred to the unity of the Saints, contrasting it with the division in the world, and showed that union could not be brought about without the ministrations of inspired men. He rejoiced at having the opportunity of bearing his testimony once more to the truth, and he felt that if he should never again lift up his voice in this country, his testimony would be recorded in the heavens against those who reject the Gospel. He blessed the faithful Saints, and prayed that their way might be opened to gather to Zion.

Singing by the choir. Prayer by Elder F. D. Richards.

ALEXANDER FORTIE, Clerk.

CORRESPONDENCE.

AUSTRALIA.

Christchurch, New Zealand,
March 21, 1867.

Dear President,—I arrived safe in New Zealand after a voyage of three months, which was more pleasant than I had dared to expect. Out of fifty persons on board ship, the Lord blessed me with the privilege of baptizing one, a German, as my firstfruits. Shortly after my arrival, two more were added to the Church—W. and J. Burnett.

We have held some public meetings, and the Lord has blessed us in bearing testimony to the truth, and inspired us with the hope that more good will be accomplished.

I feel that I shall have to stay here a little longer than I at first anticipated. The books and tracts I took with

me are all distributed, and more are wanted, as the people do not refuse to read them, though, perhaps, many peruse them through curiosity; but that does not matter, if they are the right kind of fish the truth will catch them, if the Lord work with us.

The people here have greatly advanced in civilization of late years. Ladies of a certain class are now to be met with everywhere in town, and a long way out of it. Among the novelties here are crinolines of gigantic sizes, say from six to seven yards in circumference, and trains, or whatever they are called, about half a yard in length. Another fashion is that of wearing (no doubt as a sign of beauty or nobility,) long nails like eagles' claws, sharp enough to scratch out a person's eyes with a single scratch.

About every fourth house is transfigured into a public house, where drunkards are made by license every day in great numbers. But for all that, the Lord is not forgotten, for in proportion to the number of public houses and houses of ill fame, churches have been multiplied to all the Saints. I do not know what they may do for me in time, but at present it is certain they do not want to canonize me.

Thinking you would like to hear something of New Zealand, I have addressed these few lines to you as to a brother indeed.

Please give my respects to all the Saints who know me, and especially to the brethren from the Valley. I remain, dear sir, your brother in the everlasting covenant of peace,

CARL C. ASMUSSEN.

SWISS, GERMAN, AND ITALIAN MISSION.

Haus Ausburger, St. Imier,
May 25, 1867.

President B. Young, jun.

Dear Brother,—Having been appointed by you to succeed brother W. P. Nebeker as President of the Swiss, German, and Italian Mission, it becomes my duty, and I also esteem it a great privilege, to inform you of our labors and progress in this Mission.

Since brother Nebeker left Geneva, I have moved the office of this Mission from the latter to this place. It was contemplated, and even decided upon, before brother Nebeker's departure; but owing to certain business it was not convenient to move at that time. By moving to this place, our expenses are much less, which is an item of great importance to us, as our finances are not in as flourishing a condition as we should like to see them. It also enables me to spend a portion of my time in visiting the Saints, which I could not do were I in Geneva, on account of the distance I should have to travel before reaching another Branch.

The work of God moves "slow but sure" with us, still we find a few who will believe and obey the Gospel. It is a hard job to get the people to believe our testimony; many of them will acknowledge that we teach Bible doctrine, but they will not come for-

ward with honest and upright hearts, and do as the Bible teaches us. Although our labors are not crowned with the success we could wish, we are not inclined to "get weary in well-doing," but are anxious to do all we can towards spreading the truth and gathering in the honest in heart, realizing that if we are faithful our reward is sure.

Brethren Hoagland and Hugentobler are together at present, visiting the Saints in East Switzerland, and holding meetings as opportunities are afforded. I received a letter from brother Hoagland this morning, stating that they were both well, and having a pleasant time together. They have found the Saints generally well, and desirous to serve the Lord, which, I believe, is the desire of most of the Saints in this Mission. There are a few who are not as energetic as I should be glad to see them, but on the whole, they are a good people. The brethren holding the Priesthood are good men, who are anxious to serve the Lord, and assist in rolling on the great Latter-day work.

I believe the Saints, generally speaking, are doing all in their power to procure the means to emigrate with. It is rather hard for many of them to get along, to say nothing about laying up money for emigration, but as the winter is past, and a better prospect for obtaining work is presented, I hope all will be wide awake, and let no opportunity pass unimproved.

As for myself, I feel well and rejoice in the work of God. I feel my weakness many times, and think how incompetent I am, of myself, to fill the position I have been called to occupy; but I trust in Him who is always ready to assist those who are humble and prayerful before him. If I am diligent and faithful, do all I can, and live humble before the Lord, I feel confident that he will bless me, and enable me to do what is required of me.

When I was in England (in August 1865) and received a letter informing me that I had been appointed to come to this Mission, some of the Saints wanted to know how I liked that, if I understood the language I should have to speak, and if I had expected to go

to Switzerland. I told them I knew nothing about the language, and that I did not know where I should have to labor before I received the appointment, but I left home with a full determination to go where the servants of God said "go," and if I should have to learn a foreign language, other men had learned it, and I believed I could; I was willing to *try* and do the best I could. I feel like that now—my desire was and is to know my duty, and then do it. I have never seen the day nor the hour that I was sorry I had come on this Mission, and I hope to fill the same as a faithful Elder in Israel, do good both for myself and others, and assist in the great work in which we are all engaged.

Lest I should weary you by writing too much, I will close for the present, praying God to bless you abundantly, and all his faithful children.

With love to yourself, the brethren in the office, and all inquiring friends, I remain your brother and fellow-laborer in the cause of truth,

J. S. HORNE.

FRANCE.

Grand Hotel,
Boulevard de Capucine,
Paris, June 5, 1867.

Dear Brother,—Although we have only been in this city about twenty-four hours, we have been favored, in some respects, as many others have not been who have spent a much longer time here.

We did not come, as some seem to have done, to find fault with everything we see or hear, for while we behold much that for frail humanity's sake we heartily wish were widely different, still there is much of human greatness to admire. We have no hope to see all around us as it should be, until humanity is made subject to divinity; then the Holy Spirit—the mind of God shall govern all that pertains to this lower world.

It is fairly presumable that Paris is at present the most glorious spectacle of human greatness that is to be found on this terrestrial globe. Indeed the idea, though at first startling, is not so wonderful when we reflect that nearly all nations are contributing to make it so, by bringing their best productions

of art, and by visiting it in the person of their sovereigns. It is a rare occurrence when two such potentates as their Majesties Alexander, the Emperor of Russia, and Napoleon III., Emperor of the French, ride *tete-a-tete* together in one carriage to the opera, accompanied by a royal cortege in courtly pageant, as we saw them last evening. Nor would it have been deemed possible, one month ago, that King William of Prussia, "Brevet Emperor of North Germany," as some style him, could have experienced an Imperial reception such as we saw extended to him to-day at the station of the Railway du Nord, by Napoleon III in person.

It was very gratifying to look upon those distinguished personages, and contemplate the mighty influences they wield in the earth. It was delightful to meditate that they were sufficiently at peace with each other, if but for the moment, to extend such munificent regal welcome, and sit down amicably together. Nor is this all, for during the present month the sovereigns of Austria, Turkey, and Spain, and several other nations, are to contribute to the grandeur of Paris by the presence of their persons and their retinues.

Delightful and bedazzling as is the view we are permitted to take of worldly greatness in this, perhaps, the gayest city of the world, it suggests terrible after-thoughts. All Europe contemplates the present quietness of continental affairs as but an "armed peace;" and this acme of worldly "how d'ye do" reached by its sovereigns, as but a fitting opportunity to learn each other's purposes, while hiding their own, and to discover each other's strength or weakness. How fearfully precarious it is to trust honor or fate to the care of Kings or Emperors, let the inglorious career of Maximilian testify. "Woe to them that put their trust in kings and princes:" for the time has come when the decree of Jehovah concerning these high and mighty ones, and their dominions, has gone forth, that unless they repent and acknowledge the authority of God,—and nothing seems more unlikely at the present time—wars and judgments shall overtake them, and

waste them until their full end has come. The *Mene Tekel* of ancient Babylon expresses but a small part of the judgments which the God of the whole earth has decreed in the way of disaster, destruction, and overthrow, upon those who will not acknowledge the right of Jesus to rule over them, temporally as well as spiritually.

While we have witnessed pomp and splendor, we have also in these few hours necessarily observed the "mystery of iniquity" which is rapidly working death and destruction at the foundation and the vitals of all societies, nations, kindreds, tongues, and people, and which must inevitably invoke the wrath of an offended God.

How joyful all the Saints should

feel that God has commenced to reign in one small part of this lower world! And he has promised that his kingdom shall extend until it fills the whole earth. O that Emperors, Kings, Queens, and rulers, would turn to the Lord, and render the obedience that is due to him, that they and their works might not be destroyed, but be made to serve and praise him in his excellent greatness!

I have made several calls to-day, but have not yet seen the Exhibition. To-morrow the three sovereigns are to attend a grand review of the French troops at the Bois de Boulogne.

With love to all in the office, I am your friend and brother in the Gospel,
F. D. RICHARDS.

A FRENCHMAN'S VIEW OF THE MORMONS.

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TO THE EDITOR OF THE SAN FRANCISCO COURIER.

Ogden, Utah, Feb. 22, 1867.

Sir,—Here I am in the midst of the Latter-day Saints—of course I cannot fail to obtain my salvation. Whilst waiting for my conversion, I am forced to admire this people, who have been so much slandered under the name of Mormons. It is a positive fact that all the country that forms the desert of Great Salt Lake would yet be a wilderness, with no inhabitants save the men paid by the Overland Mail Company, to take care of the horses on the road, had not the Mormons fled from persecutions in order to enjoy the rights bequeathed by the Constitution, to practice freely their religion, and had they not had the noble energy to leave their fertile fields of Illinois, to cross the desert plains and pitch their tents on this side of the Rocky Mountains, on the barren shores of the Great Salt Lake—which until then presented the wildest aspect of horrid desolation to the bold explorers who visited its shores, that are to-day so delightful.

The city of Salt Lake, with its twenty thousand inhabitants, is situated to the north-east of a valley which was considered incapable of producing a single bushel of grain. Thousands

of farms, sustaining at present more than a hundred thousand people, are scattered on that desert so much dreaded that formerly but few would venture to cross it.

The irrigating canals which abound in the country, produce everywhere abundance and fertility. Those soils which had until then produced nothing but the sage brush, are to-day covered with cereals and gardens of fruit trees; the desert has been changed to an oasis, and not only supports its inhabitants, but furnishes provisions to the neighboring Territories.

All this is the work of the Mormons, the work of a people who came here with no other help but the strength of their own hands. In order to preserve their faith, they have accomplished that miracle with the sweat of their brows. Their hard labor and indomitable perseverance have been rewarded; and now that through their marvellous industry that people has dotted large portions of the country with fertile fields of inexhaustible wealth, is it not a heinous crime to seek to bring trouble on that peaceful and laborious population, and molest them in the enjoyment of their labors, under the pretext that their religious

ideas do not agree with those of the people who surround them? The American Government, to which they pay their taxes, should it not, as well as the Constitution, give them protection? Why enact laws contrary to their doctrines and manners, when under the boon of freedom, and when they only claim the right to live as honest and peaceable citizens of the United States?

But some will say, "they practice polygamy. That practice is abominable and immoral." Let me say that this assertion must be proved. Polygamy has been practised by the most civilized people of antiquity, and is now practised by those who are not Christians. The abomination is not very great. With regard to immorality, I wish some one to give me a precise definition of what is moral, so that I may at once be able to make a distinction between moral and immoral.

If morality is a unit, as is truth, it has been, is now, and always will be everywhere the same. Howbeit polygamy was considered moral by nearly the whole universe before Jesus Christ, and since his coming has been considered as such by almost half the inhabitants of the earth.

I will admit that Christianity has changed our ideas on that subject, but in a country that professes no religion, and under a Constitution that declares that the government must not meddle

with the affairs of conscience, is it not a veritable persecution by the government against a religion of which the Constitution enjoins free exercise.

I am no Mormon, and I am perfectly disinterested in the question. I speak only as a citizen. When one has always in one's mouth the words Constitution and liberty, and uses them in his own behalf, one must give others the same privilege. The stronger should not oppress the weaker, not even in the name of liberty, because liberty would then be only disguised tyranny.

My ideas will perhaps hurt some of your readers, but when one has set down a principle, it must be admitted with all its consequences.

Polygamy is not enforced here, it is entirely optional. A woman marries a man already married of her full consent. She does it with her own free will, and does not complain about it. She does it because it pleases her, and moreover, because she thinks she does right, under the inspiration of her religious convictions, and the laws of her country (Utah) which allow her to do so. Is she more to blame than the young girl who takes the veil, and confines herself in a convent, under the impulsion of her conscience, and in virtue of her free agency? Liberty for all is what the Mormons require, and they have a right to claim it.

Respectfully, &c.,

Ch. DE LABAUME.

SUMMARY OF NEWS.

The cattle plague has made its appearance again in Liverpool. The sentences of all the Fenian prisoners who were condemned to death, have been commuted to penal servitude of life.

The Committee of Congress appointed to consider the question of the impeachment of President Johnson, has determined to recommend that he shall not be impeached, but only censured.

On the 6th of June, while the Emperor of Russia was riding in a carriage in Paris with his two sons, and the Emperor of the French, a young Pole stepped forward and fired a pistol at the Czar, but the pistol being overloaded, burst, and wounded the hand of the would-be assassin, who fell to the ground crying "Long live Poland." The royal party escaped unhurt.

The news from Paraguay is to the effect that the allied army was obliged to move its encampment at Curuzu and Tuyti owing to cholera. The mortality was terrible, as upwards of 2700 Brazilians died at Caruzu in four days. Ten thousand fires (tar and pitch stacks we understand) were kindled each night in Buenos Ayres, as a cholera "annihilator."